



“Blessed be the LORD God of *Israel*; For He hath visited and redeemed *His* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; to perform the mercy promised to *our* fathers and to remember his holy covenant; The oath which he sware to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives.” Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people are *ISRAEL!*

#380

## Covenant Messenger

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### ADULTERATE

by Pastor Don Elmore

“And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the LORD God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives.” (Ezra 10:10-11).

Have you ever seen children of a mixed-race couple? Which race do they look like? The majority look like they are a blend of both races: they are what the Bible calls them: a “*confusion of faces.*” They have genes from both races, and they can usually be very confused as to what race they come from. The children are certainly not born in the image of either parent.

What race is Barak Obama? He is usually referred to as being Black, even though he is a mongrel. He is the offspring of a Jewish mother and a Black father. He is half-Jewish and half-Black. Why isn't he considered as being a Jew rather than a Black? In fact, in all mixed-race marriages, once the offspring is mixed, the children are never considered by the world as being White. Why is that? It is because of what the Bible teaches, not the purposeful discrimination of any race.

A person could go to the Internet and type in “synonyms for strange” and get the following results.

1. Being out of the ordinary and unexpected: slightly odd or even a bit weird: Exotic, fantastic, crazy, gothic, queer, curious, odd, funny, unusual, oddish, eerie, quaint, rum, grotesque, other, freaky, singular, antic, peculiar, rummy, fantastical, weird.

2. Relating to or originating in or characteristic of another place or part of the world. Exotic, alien, imported, unfamiliarity, strangeness, established, foreignness, foreign-born, curiousness, adventive, non-native, unnaturalized, tramontane (‘north wind’-beyond the mountains).

Which one pertains to Ezra chapter 10? Could you replace one of the synonyms from either the first or the

second list in place of the word “stranger” and always be correct? No, for they have different meanings. For example:

Ye have transgressed, and taken a weird wife, or a funny wife, or a crazy wife or an exotic wife, or a foreign-born wife, or an unnaturalized wife. But this is serious business since whatever wife they had married was a trespass against God's commandment and was not His pleasure. What kind of wife/husband causes the extreme displeasure of the God of the Bible?

The Israelites had committed two main sins:

1. They hadn't separated themselves from the people of the land, and
2. They hadn't separated themselves from their strange wives.

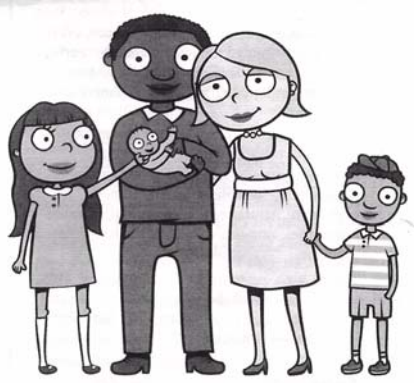
Let's go back into chapter 9 and see if we can find what led up to the controversy in chapter 10. Let's read verses 1-4 of Ezra 9:

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A cartoon showing a multi-racial family.

“Now when these things were done, the princes came to me [Ezra], saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the land, doing according to all their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons, so that the **holy seed** have mingled themselves with the people of those lands: yea, the hand of the princes and rulers have been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. Then were assembled unto me every one that trembled at the word of the God of Israel, because of the transgression of those that had been carried away: and I sat down astonished unto the evening sacrifice.”

Whatever the Israelites of Judah had committed must have been a very terrible sin, for Ezra tore his clothes that he had on, plucked the hair off his face and sat down in a state of astonishment. He was joined in his state by kinsmen who “**trembled** at the words of the God of Israel.” Have you ever known your kinsmen to have trembled at the words of the God of Israel?

Judah, Benjamin and Levi had been guilty of not separating themselves from the other races who were living in their land. They had taken interracial wives both for their sons and for themselves. That was a major reason that princes told Ezra that their own people had mingled their “holy seed” among strangers.

The rest of Israel were in captivity and were not the people who were in Judea at the time of these two prophets of God. Ezra and Nehemiah were leaders who were instrumental in leading the remnant of 45,000 back to Jerusalem to rebuild the wall and the Temple. It was about 500-400 BC that these events happened. And it was only a very small fraction of the people of these three tribes who came back to rebuild.

Nevertheless, an important event happened in Jerusalem. Ezra was informed that there was a very grievous sin that had occurred among his people. What was this sin? It was that the **leaders of the remnant** who had returned from captivity to rebuild the temple in Jerusalem and its wall had committed adultery—that is, they had committed interracial marriage with the strangers who lived in the land. **Is that still a sin today?**

There are those who consider that interracial marriage is acceptable today if both parties who are going to be married are believers; but they must consider why Ezra reacted so drastically. Why did he tear his clothes and pull the hair off his head and beard? Are we supposed to believe that it was a grievous sin until the death and resurrection of Jesus, and then it was acceptable? Have you seen anyone who was so upset at any sin that was committed that he acted the way Ezra did?

## WHAT HAPPENED DURING THE DAYS OF EZRA AND NEHEMIAH?

Practically every Judeo-Christian has not been exposed to the following story of what happened in Jerusalem during the reign of Ezra and Nehemiah. Maybe some who hold to the belief of Christian Identity also haven't heard of the trials that these two men faced. Here is a short summary of it:

Several of the Israelite race-mixers did not repent and eventually went to Samaria and joined with other mongrel people and helped start the building of a counterfeit religious system known as the Mt. Gerizim Temple. The Samaritans were a pagan sect that grew out of the mongrelization of some of the people of the tribes of Manasseh and Ephraim after their deportation in 723 BC.

Tobiah, an Ammonite, and **Sanballat** the Horonite, and the men of Samaria mocked and opposed Nehemiah's efforts to rebuild the walls of Jerusalem. Who is opposing America's efforts to build the walls on its border with Mexico?

“When **Sanballat** the Horonite and Tobiah the Ammonite official heard about it, it was very displeasing to them that someone had come to seek the welfare of the sons of Israel.” Neh. 2:10

Why do you think the books of Ezra and Nehemiah are in the Bible? Are they there for Israelites to read and meditate on? Are these two books ones that teach Israelites the danger of

integration, as well as other sins? In the above verse we have two foreign officials who were very displeased to hear someone had come seeking to benefit the sons of Israel.

“But when **Sanballat** the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king? Then answered I them, and said unto them, The God of heaven He will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.” Neh. 2:19-20.

Does this give the Israelites of today a vital important doctrine? Does what happened in those days apply to today's world? The man of God answered his critics with the statement that the “**God of heaven He will prosper us.**” Nehemiah told the leaders of the other races that they had:

1. no portion,
2. no right, and
3. no memorial in Jerusalem.

The LORD God of heaven would prosper His covenant people in building the wall. Both He and His people did not need any help from individuals who were not in the covenant of God to help with the reconstruction of the wall. It was Israel's responsibility only. No one other than the covenant people would be accepted in working on the wall.

“But it came to pass, that when **Sanballat** heard that we builded the wall, he was wroth, and took great indignation, and mocked the Judeans. And he spoke before his brethren and the army of Samaria, and said, What do these feeble Judeans? Will they fortify themselves? will they sacrifice? will they make an end in a day? will they

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revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.” Neh. 4:1-2.

This was an attack of ridicule which was just one of a seven-fold opposition to the building of the walls of Jerusalem:

1. By anger,
2. By ridicule,
3. By conspiracy and war,
4. By continual threatening,
5. By craftiness,
6. By accusation,
7. By treachery.

Nehemiah and the remnant that followed him faced all seven and overcame every attack because they obeyed their God.

“But it came to pass, that when **Sanballat**, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth. And conspired all of them together to come and to fight against Jerusalem and to hinder it.” Neh. 4:7-8.

These ancient enemies of God’s covenant people were ready to fight to stop them from building the walls of Jerusalem back from their ruins. But even though actual war preparations had been made, they were thwarted by the prayers that the people of the LORD had made. So, the threat of war was ceased. The Israelites built the wall with “one of his hands wrought in the work, and with the other hand held a weapon” Neh. 4:17b.

Prayer to our LORD has always been one of the greatest offensive weapons in our arsenal. Nehemiah used this battle tactic to destroy those who tried to destroy him and his people.

“Then sent **Sanballat** his servant unto me in like manner the fifth time with an open letter in his hand. Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Judeans think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore and let us take counsel together.” Neh. 6:5-7.

It was quite a battle that was going on. Would you want to be Nehemiah? **Sanballat** hired a prophet who tried to get Nehemiah to sin so his trespass could be used against him. Nehemiah foiled their plans.

This was an open accusation of planned rebellion against Persia; but it was denied. This was only an effort to force the Judeans into counsel which they had already rejected **four** times. Nehemiah, like a true man of God, prayed in every time of trouble; and God, as in all cases of true men of faith, answered all his prayers. Neh. 10:29-30,

“They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s

Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes; and that we would not ...”

Now, what do you think the men of the remnant of Judah said that they would not do at the end of this great revival of the feast of Tabernacles?

“... give our daughters unto the people of the land, nor take their daughters for our sons:”

Does the Bible say anything about interracial marriages? It certainly does. It is a constant theme. The breaking of this commandment of God has always led to the destruction of the kingdom of God (why do you think it is so heavily promoted by antichrist people and governments around the world today. Look at TV, all you see are interracial couples at every turn. Even the churches promote it. CIM). There must be something done about this grievous error, or the nation of Israel, if they were to continue in this sin, would be totally eradicated.

“And one of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to **Sanballat** the Horonite; therefore I chased him from me. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one his business:” Neh. 13:28-30.

Ezra and Nehemiah had contended with the remnant of Israelites who had returned from captivity to Jerusalem to both rebuild the temple in Jerusalem and the wall. In Nehemiah 13:23-31, we see that Nehemiah had done ten things to re-establish segregation in the people of God:

1. Nehemiah contended with his people who had married foreign or strange wives.
2. Nehemiah had pronounced a curse upon the adulterers [7th commandment - pollution with an admixture].
3. Nehemiah smote certain of the Israelite adulterers.
4. Nehemiah had plucked off the hair of some of the guilty Judahites.
5. Nehemiah made the integrationists make a vow to their God that they would no longer live a life of integration but a life of segregation.
6. Nehemiah gave a lecture to the Israelite sinners.
7. Nehemiah chased the son-in-law of **Sanballat** the Horonite from Jerusalem to Samaria.
8. Nehemiah prayed for the Israelite adulterers to do what God wanted for the remainder of their lives; they had to separate from their strange wives and mongrel children.
9. Nehemiah cleansed the priesthood by segregation.
10. Nehemiah appointed priests and Levites to their duties.

About 515 BC, when the Judeans succeeded in completely rebuilding Jerusalem, Tobiah was expelled from his place in the Temple by Nehemiah. Tobiah went off in a mad rage, and built his own temple and royal palace, which was located in his native homeland of the

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Ammonites. The temple can be seen today with amazing full-size rock carved lions all the way around the top of the temple. There are also lions at ground level. There are many “house of David” symbols including lily flowers of the same style that David used.

Nehemiah also restored the divine service to its former solemnity and dismissed the unworthy priest, Manasseh, to separate himself from his Samaritan wife, Nicaso, **Sanballat's** daughter. Nehemiah possessed sufficient firmness to banish him from the country. Many other priests and Judeans who would not obey Nehemiah's commands were also expelled. Thus, these race-mixing priests of the true Temple became the priests for the new Samaritan Temple.

A most important work in the eyes of Nehemiah was the dissolution of the mixed marriages which had been contracted. Here he came in direct conflict with the high-priestly house. Manasseh, a son of the high-priest Joiada, also refused to obey to separate and was sent into exile. After peace and order had been restored in the capital city, Nehemiah tried to abolish the abuses which had found their way into the provinces.

Sanballat not wishing to see his daughter divorced, promised to build a Temple on Mount Gerizim where Manasseh would become the high priest. Sanballat also offered Manasseh a position of governing over the people of Samaria. In this fashion, Manasseh agreed not to divorce Sanballat's daughter, and this set in motion the wheels that began the construction of a temple in Samaria. But it was not by the command of God, but that of Sanballat himself.

Wherever Judeans lived near foreign tribes, such as the Ashdodites, Ammonites, Moabites or Samaritans, mixed marriages had led to almost entire ignorance of the Hebrew tongue, for the children of these marriages generally spoke in the language of their mothers. This aroused Nehemiah's anger, and stimulated his energy. He remonstrated with the Judean fathers, he even cursed them, and finally caused them to be punished. By such persistent activity he could accomplish the dissolution of the mixed marriages, and the preservation of the Hebrew tongue (Neh. 13:23-27).

Most of the churches today are just like the ecumenical temple worship system in Mt. Gerizim. The Temple of Mt. Gerizim was a more ecumenical false temple than the former two false temples in the House of Israel. It was because of who was in charge. The former temple had a priest who had been an unlawful priest in the House of God in Jerusalem; the temples in the House of Israel (Bethel and Dan) forbade any Levite from being a priest in their false temples. It was like, but at the same time very different from, the true temple of God in Jerusalem.

Both false temples believed that interracial marriage was acceptable by God and that is what they vigorously

taught in their pulpits. One reason for this belief was their pulpits and pews were full of mongrel people. They ignored and disagreed with the true temple of God, that was in the city of Jerusalem, over segregation. That temple could only have priests who were descendants of the tribe of Levi, and high priests of the house of Aaron. And they had the sacrifices and commandments given them by God and performed on a yearly basis that was just for Israelites.

The false temples were like most of today's churches which teach that there are many Scriptures used by those who teach against interracial marriage, such as:

- Genesis 6:2-3,
- Exodus 34:15-16,
- Joshua 23:12-13,
- Judges 3:6-7,
- 1 Kings 11:2,

- Nehemiah 13:23-27

The problem, they recite, “is that these Scriptures come from the Old Testament as God commanded Israel to be a nation set apart from other nations.”

But the first verse was before God had even chosen Israel to be His nation.

The followers of inter-racial marriages say that, “God was concerned about His people worshipping the gods of other nations, not about marrying persons who were a different race than they were. Every nation or race God commanded the Israelites not to marry worshipped other gods.”

Does this teach the equality of all races? We have countries in which no individuals worship anyone but different gods. The God of the Bible didn't instruct His people to first send missionaries to these people and then, if they believed, they could be married. No, He instructed His people to

marry no one who were a part of these countries. They were not a part of the Covenant Seed.

They go on and say, “If God was speaking against interracial marriages, why did Moses marry an Ethiopian [Black] woman? His sister even spoke against him, and God smote her with leprosy (Numbers 12:1-16).”

I would like to ask some questions regarding these few paragraphs from this website that is in favor of interracial marriages:

1. Why did God allow Jacob, the son of Isaac, to marry a person whose family worshipped other gods? Jacob's twin brother, Esau, was also guilty of marrying unbelievers, two Canaanite and one Ishmaelite woman. What was the difference? Was race a factor?

2. If Moses was guilty of marrying a Black, Ethiopian woman, then his children (two boys) would have been mongrels or bastards and it would be against the Law of God for them to be in the congregation of Israel. Moses would have had to leave his children outside the congregation of Israel, which he did not.

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This is a serious misconception, and disproves the notion that Moses married a Black woman. It also runs counter to the supposition that the writer who is in favor of mixed-marriages makes in that above paragraph. How could Israel keep themselves separate from other races and at the same time marry into the other races.?

3. Why would this one Ethiopian Black woman, be the only believer in her whole country? How could Moses even have the time to meet her? How did she find out about the commandments of God if their nation was not given them? Zipporah saved Moses' life by reminding him of his duty of having his children circumcised (baptised). Were mongrel children commanded to be circumcised? [for more on this story about the Ethiopian woman, I think it can be found in the book of Jasher. Look it up]

4. There were two countries that were named Cushite nations at the time of Moses. One was Ethiopia, lying south of the Sudan in Africa. There was another Cush in eastern Mesopotamia or what, at other times, was part of the Babylonian empire. Both countries were never a black race at any time!

This Cush Nation flourished about 1500 bc, identical to the time of Moses when the Exodus from Egypt occurred. In short, Moses married a daughter of the priest of Midian, Zipporah; though not an Israelite, she was White (and from Abraham, through Keturah). It was not an interracial marriage.

If God commanded His people, the Israelites, not to marry any individual from any other nation of any other race other than their own, it was because they worshipped other gods. Then why would just one or two individuals from these foreign countries break free from the rest of their countrymen and become a believer in the covenant God (of Israel), when that God didn't make a covenant with them in the first place? That is one reason why none of the other races could ever be a believer! Why would any individual of any coloured race believe in the God of Abraham, Isaac and Jacob?

5. Does God still have His nation taken from one race with whom He made a covenant with their fathers? God was the king of Israel, until He was rejected and King Saul replaced Him as king. Is Israel still the nation of God? What nation did His Son come from? He was born of the tribe of Judah, the kingly tribe. What people will the former king of Israel rule over in the future? Why did the Son of God preach the gospel of the kingdom?

6. What about the mixed-seed Samaritans. Some of them were expelled out of the kingdom of Israel because they had married other races and would not put their wife/husband/mongrel children away. They stayed married to them and kept custody of their children. Now we are told by the individuals who say that God changed what He believed 180 degrees, that suddenly, after 33 AD, interracial marriage is now accepted and the mongrel children can now be placed in the kingdom of God.

If Israelites were strongly forbidden by their covenant God to not mingle their holy seed with anyone of any other Canaanite nation in their land, what does that tell you? The Israelites had a different kind of seed than the other nations

they were forbidden to marry: "holy" vs "not holy" seed. If they married the Canaanites, their offspring would be forbidden, would forever lose their "holy" seed.

Were all Israelites sinless? No! Did all marry believers? No! Was the person that Moses married a Black believer? No. She wasn't Black. Even though the above sentence says that Moses married a Black believer, and it is an impossibility, would that make any difference to the opposers of interracial dating and marriage?

And according to those who are pro-interracial marriage, they say that if you have married an interracial, non-Christian, you have still covenanted together with that person to love him or her until the death of either one. That sounds good to the human mind, but that is not what happened in the books of Ezra and Nehemiah.

You probably know of a person or persons, who in their youth married a person of another race and had children. After they got older, they heard the words of the "gospel of the kingdom." They learned what Ezra and Nehemiah told the leaders of the nation of Israel who had

inter-racially married; what they had to do to correct their sin. The people who are alive today had to do the same thing that they did then. Blessed be the people who have corrected this great evil.

Both Ezra and Nehemiah were very upset. They told the adulterers that they had to let their interracial wives and mongrel children go back to their own people. They both said that the Israelites had to live separate from

the other races. They did not tell them that they had to stay married until one of them died. They told them the direct opposite.

## CONCLUSION

The Southern Baptist Convention made the following resolutions at their Convention in 2015. It says:

**WHEREAS**, the Scriptures teach that God has created all men and women in His image (Genesis 1:27) and has made from one man and one woman all peoples to live on the earth (Genesis 3:20, Acts 17:26); and

**WHEREAS**, God loves the world (John 3:16), sending Jesus to die for the sins of the whole world (1 John 2:2), and, in Christ, is reconciling to Himself people from every tribe, tongue, and nation (Revelation 5:9); and

**WHEREAS**, Our justification before God is based on faith in Christ alone and not in our ethnicity (Galatians 3:27-28); and

**WHEREAS**, God has made believers one in Christ, clothed in the righteousness of Christ, and uniquely qualified to stand together in faith (Ephesians 2:15-16); and

**WHEREAS**, The Lord has given His people the mission of making disciples from every nation (Matthew 28:19), and

**WHEREAS**, Racism is sin because it disregards the image of God in all people and denies the truth of the Gospel that believers are all one in Him; and

**WHEREAS**, in 1995, the Southern Baptist Convention publicly repented of its own complicity in the sin of racism that has divided both the body of Christ and the broader culture; and

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*all Pastor John Weaver*



**WHEREAS**, we grieve over the continued presence of racism and the recent escalation of racial tension in our nation; and

**WHEREAS**, The Southern Baptist Convention has taken numerous steps to enlist qualified individuals of all races and ethnicities for leadership roles; and

[this means they are a “Baal” church, D.E.]

**WHEREAS**, Southern Baptists, in both our congregations and entities, increasingly reflect the racial and ethnic diversity in our communities and nation; now, therefore, be it,

**RESOLVED**, that the messengers to the Southern Baptist meeting in Columbus, Ohio, June 16-17, 2015, rededicate ourselves to the holy responsibility and privilege of loving and discipling people of all races and ethnicities in our communities; and be it further,

**RESOLVED**, That we urge churches to demonstrate their heart for racial reconciliation by seeking to increase racial and ethnic diversity in church staff roles, leadership positions, and church membership; and be it further,

**RESOLVED**, That we urge Southern Baptist entities and Convention committees to make leadership appointments that reflect the racial and ethnic diversity of the body of Christ and of the Southern Baptist Convention; and be it further,

**RESOLVED**, That we continually prioritize and monitor our progress in adequately representing the increasing racial and ethnic diversity of our communities in our local congregations and our entities; and be it finally

**RESOLVED**, That we call on Southern Baptists to be faithful ambassadors of reconciliation in their personal relationships and local communities as they demonstrate the power of the Gospel to reconcile all persons in Christ.

Which of the two systems of doctrines do you believe? You can't believe both. Do you believe the following verse?

“A bastard shall **not enter** into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.” Deut. 23:2.

A bastard or a mongrel, the offspring of an Israelite (father) and a heathen (mother), the son of fornication is said to be forever disqualified from entering the congregation of Israel. Israel was to be a separate people—no other races or mongrel individuals were allowed in their nation.

To the tenth generation means forever. Verse three says the same thing about Moabites and Ammonites (who were born of incest), and when you compare that to Nehemiah 13:1 you have the correct answer.

“On that day they read in the book of Moses in the audience of the people; and therein was found written that

*the Ammonite and the Moabite should not come into the congregation of God forever.”* Neh. 13:1.

Integration is a sin, because it will lead to one of the worst sins: interracial marriage. Why is it such a terrible sin? Why did it lead to both kingdoms being put into captivity or have an enemy rule over them? It is racial genocide. If every Israelite committed this sin, then there would not be any Israelites left on the face of the earth. That is what Jewish Communism wants. That is what the church at Thyatira taught:

“... I know thy works. ... Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication. ... And I will kill her children with death; ... But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of satan.”

The Old Testament teaches who this symbolic Jezebel is. She is the wife of King Ahab of the kingdom of Israel who made the kingdom a Baal-worshipping nation. Baal worship, among other things, always involved race-mixing and that was their god. Is that **YOUR** church?

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*Historical LOAN DVD you may have missed:*  
**NO HOLES, NO HOLOCAUST**  
**(no murder weapon, no crime)**  
**by Fredrick Töben**  
*For over 30 years one of the world's foremost revisionist historians, French Professor Dr. Robert Faurisson, has challenged the 'holocaust' lobby with a simple task: "Show me or draw me a homicidal gas chamber." The last person to fail this task was US Skeptic, Professor Michael Shermer. In April 1997 Dr. Fredrick Töben challenged Faurisson by personally visiting the alleged homicidal gas chamber at Auschwitz - and the result of this challenge is that he, too, failed. Töben could not show or draw a homicidal gas chamber. Töben thus agrees with Professor Arthur Butz that the case against the presumed German extermination of European Jewry is the Hoax of the 20th Century.*  
**#CI-266 @ sug LOAN don \$7**

## THE WAYS OF THE WORLD VS. THE WAY OF GOD

by Andrea Schwartz

We are all products of our times. Although we like to think otherwise, unless we evaluate our practices and traditions from a Biblical perspective, we are likely to be using the methods of secular society and adapting to the ways of the world. We are expressly told in Scripture that although we are *in* the world, we are not to be *of* the world. In fact, Jesus' prayer for us to the Father was: “I do not ask that you take them out of the world, but that you keep them from the evil.” John 17:15.

When it comes to parenting children, the prevalence of humanistic thinking in our day is more influenced and directed by the world of child psychology than it is by Scriptural mandates. What's more, because the concept of discipline is often reduced to corporal punishment, many professing Christian parents have ignored or abandoned Biblical methods in the training of their children.

### WHAT IS DISCIPLINE?

R.J. Rushdoony, in his *Institutes of Biblical Law*, devotes an entire section to this subject. He states:

An important and basic aspect of church law is discipline; it is also a very much misunderstood subject in church, school, and family life. To illustrate this misunderstanding, the case of a pious couple with an erring and seriously delinquent daughter can be cited. Complaining because of her behaviour, her unmarried and



pregnant condition, and her contempt of their authority, the parents insisted that they had “disciplined” her regularly. She had been deprived of various privileges, and had been frequently slapped and spanked when younger. All of this was true, but the fact remained that the child had grown up radically undisciplined. The parents had confused, as all too many people do, chastisement or punishment with discipline, and the two are markedly different. Discipline is systematic training and submission to authority, and it is the result of such training. Chastisement or punishment is the penalty or beating administered for departure from authority. Clearly, discipline and chastisement are related subjects, but just as clearly they are distinct.<sup>1</sup>

In addition, the pendulum can, and often does, swing to extremes.

### **If You Only Have A Hammer, All You See Are Nails**

There are parents who resort to chastisement and punishment as the primary (and sometimes only) tools in their toolboxes. They mistakenly think that with enough force they can make their children good. However, as I always remind those I mentor, whereas you can control your children’s speech and behaviour to a point, you cannot control their thinking. It is the job of parents to inform their thinking with the Law-word of God as the basis.

Granted, force and coercion often are the quickest route to achieving one’s end. But they only work up to a point. If they are the only tools utilized, children are apt to come to the conclusion that *might makes right*, or *money makes right*, or *age makes right*. When those particulars change, you are left with someone who has had those tools modeled for them. On the contrary, the systematic education in all aspects of life from a Biblical world and life view makes use of all the tools of teaching, correcting, admonishing, chastising, rewarding, and punishing. The law-word of God provides instruction for parents in the nurture and admonition of the Lord, exhorting them not to exasperate in the process.

***“Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”*** Eph. 6:4.

***“Fathers, do not provoke your children, lest they become discouraged.”*** Col. 3:21.

### **Parenting by Humanistic Methods**

Then there are parents who are intimidated by the critics of the Bible and refuse to utilize the means laid out in Scripture. Instead of applying the law of God even to the least of infractions, they employ worldly principles that only lessen the authority of the parents and fail to bring about the results of godly disciplinary actions.

When a child damages or breaks something, the principle of **restitution** is rarely invoked. If the child repeatedly demonstrates defiance and rebellion after appropriate instruction, parents will **fail to use the rod** of discipline as the Bible instructs. Instead, they do a version of our ungodly prison system and issue a “time out” or “send them to their room,” or “ground them.” In other

words, their methods are environmentally informed rather than Biblically informed.

Rushdoony discusses the pagan roots of the prison system and the humanism behind it:

It came to be believed that imprisonment could have a saving effect on man, that punishment in the form of a loss of liberty would lead to reformation. ...

Punishment next gave way, in the humanist ideology, to rehabilitation, and prisons began to be converted into rehabilitation centers. Thus, in California, one class of prisons is known as a “correctional facility.” The “old doctrine ... that the purpose of the criminal law is to exact from the criminal a retributive suffering proportionate to the heinousness of the offense” has given way to “the effort ... to combine deterrence and public protection with restoration of the offender to a more self-sustaining role in the community.” This opinion reveals certain basic errors. *First*, criminal law is invested with a religious and messianic role, a duty to save criminals. This is asking of the law more than law can deliver. *Second*, it misinterprets history. Retribution is seen as exacting suffering; this was true of humanistic law, but not of Biblical law, wherein retribution or vengeance is the prerogative of God and His instruments and involves giving justice where justice is due (Luke 18:1-8). Third, this opinion is individualistic, not social, and it

concentrates on the person of the criminal, not the victim. Thus, Bennett notes, “The current trend in the disposition of offenders is unmistakably toward individualized penal treatment administered within the frame-work of a flexible criminal code.” Salvation is personal, and the law now concerns itself with saving the person of the criminal.

This personal frame of reference has led to the newer emphasis on mental health, on psychiatric treatment as the answer to criminality.<sup>2</sup>

And isn’t this exactly what parents are emulating when they fail to utilize the guidelines of Scripture? How

many default to the inherent goodness of their children and write off bad behaviour because their age makes them not responsible for their actions?<sup>3</sup> By using deprivation or isolation as the means by which to inform the conscience of children, in the absence of clear Biblical teaching and consequence, we not only do them a dis-service, but the society as a whole suffers.

Rushdoony’s comments fly in the face of modern psychological theory when it comes to bad behaviour in general, let alone in children.

[W]e have seen that the [Biblical] principle is life for life, i.e. a punishment proportionate to the crime. This crime has no reference to the criminal or his mentality but only to the nature of the act. If death is the penalty for animals on the principle of life for life, then this is certainly true for men. Thus, on this principle, biblical law has no plea of not guilty by reason of (temporary) insanity. Neither is there any privileged status before the law for a minor.<sup>4</sup>

### **Common Cop-Outs**

Churches that isolate children by removing them at the time of the sermon are asserting that children are incapable of understanding the truths of God. However, those who encourage children to be in attendance but allow for them to play or read or colour or be disruptive in lieu of paying attention to what is being taught, are also delinquent in



their view of little ones. Parents must prepare their children for instruction and attentiveness by modeling the behaviour in their homes on a regular and consistent basis.

By missing the key ingredients of teaching with the purpose of understanding, and requiring feedback to make sure they have internalized the instruction, it is possible to concentrate on the wrong things. Many prioritize academic achievements, artistic ability, or athletic prowess over and above the importance of character. If a child exhibits arrogance, defiance, or disrespect, rest assured there is little fear of the Lord in that child. Whatever gains are accomplished in these other areas, they end up being undercut when the foundations have not been laid.

Thus, a child should be instructed at the **earliest age** that God's law requires his parents to administer certain consequences for behaviour. And these consequences can be pleasant or unpleasant. If a child obeys with an attitude of cooperation and respect, there should be rewards (a smile, a hug, an extra benefit). If the child is contrary, obstinate, or disrespectful the appropriate consequence (a look, a spanking, - wooden spoons are not appropriate for this - and the elimination of a benefit) should be employed. But in both cases, there needs to be time spent in understanding the "why" of each. It is imperative that children are able to identify which commandment of God was violated in order to truly repent. Likewise, restitution should be enforced when it comes to damaging or taking something that does not belong to them. And if a child bears false witness about another, the Bible's mandate in terms of perjury are important to instill and enforce (the penalty the other was intended to get).

### ON THE JOB TRAINING

In my children's read-aloud storybooks,<sup>5</sup> I chronicle some of the events in my household with my children when they were growing up. I changed the names, but the circumstances recounted were real. As my husband and I were learning Biblical Law, we endeavoured to apply it to the circumstances of family life even though we knew we were far from being experts. When we weren't certain how to proceed, we sought out advice from more seasoned Christian parents, (the advantage of congregational community) who demonstrated good fruit in their parenting. And we continued to be students of the Word, recognizing that we would get better with practice but that we'd apply what we did know.

There are numerous times where resorting to the ways of the world would have been easier and less time-consuming. But that would just mean that I would be postponing important lessons that we all needed to learn. Aside from the benefit my children received. I was preparing for my all-important role as a Titus 2 woman,

ready to teach younger women how to love their children by treating them like true children rather than illegitimate ones.<sup>6</sup>

*"And have you forgotten the exhortation that addresses you as sons? 'My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.' It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then are you illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respect them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but he disciplines us for good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."* (Heb. 12:5-11).

### GOD KEEPS HIS PROMISES

Although the concept of God as a faithful promise keeper is often only discussed in the positive, it is important for children to learn, without a doubt, that He is faithful to administer His judgments as well. This does not eliminate the reality of God's mercy, but it is important for children to learn at a very young age that God's Word does not return to Him void (Isa. 55:11).. That is why from the earliest of ages, regardless if they seem to

understand or not, it is important that the full counsel of God is proclaimed to them. Catechizing children is a great way to steer the daily conversations of family life into the important doctrines of the Christian faith.<sup>7</sup> Assume they understand, persist in your instruction, and before long you will see that they do!

The task of parenting is not for the weak of heart. However, if the ways of the world are used rather than the ways of the Lord, the results look a lot like the collapsing humanism surrounding us. As Christians, we are here to provide the Kingdom alternative. •

Notes:

1. R.J. Rushdoony, *Institutes of Biblical Law* (Phillipsburg, NJ: Presbyterian & Reformed Publishing, 1973), pp. 765-766.

2. *Institutes*, pp. 516-517.

3. A number of parents have told me that their pediatrician claimed it is pointless to discipline a child until the age of four, because they cannot discern right and wrong until then. This is unbiblical to the core (even my dog will accept training from one month onwards).

4. *Institutes*, p.231.

### Bible Study: DIVORCE AND REMARRIAGE

#### Is it a Sin?

**pastor Bob Hallstrom**

*Many years ago when conducting Bible study classes to a group of people who were predominantly divorced women, I discovered that many divorcees are ostracized by their churches and are told by some pastors that because they are divorced, they are living in sin. In addition they are led to believe that if they marry again it must be to their first husband. This paper was researched and written to relieve the unnecessary frustration and guilt of men and women in like circumstances and to remove a man-made bondage from divorced people that our merciful God never intended. This paper was not written with the intent of encouraging divorce in the part of either spouse as divorce should be the court of last resort after all else has failed. It should also be stressed that remarriage, like marriage, must take place only in God's Will, not at the desires of our own flesh.*

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5. *Teach Me While My Heart is Tender and Family Matters* are both available from [chalcedonstore.com](http://chalcedonstore.com)

6. Illegitimate children are often referred to as *bastards*. What is now a general pejorative term was originally rendered to comment on the undisciplined nature of one without the benefit of a father, (or a mixed breed).

7. Let me recommend Rushdoony's *Good Morning, Friends* as an excellent family devotional.

Courtesy Faith for All of Life, Box 158, Vallecito CA 95251

## IN THEIR DISTRESS

by *Andrea Schwartz*

Widows have never been a popular group in any era of history. Many cultures had such a low regard for widows that in some cases they were buried along with their husbands. At other times, the culture did not allow women whose husbands had died to remarry. This was true even if the marriage occurred when the woman was a child.<sup>1</sup> This overlooking of widows must also have been true in terms of Old and New Testament histories because there are repeated instructions and warnings to care for widows, as well as orphans.

Two passages that are well-known but rarely given much heed, in our day, within the body of believers. Too often, Christians are quick to cite the short-comings, distortions, and negative effects of modern humanistic statism, without first taking the mote out of their own eyes (Matt. 7:5).

The two passages that are virtually ignored, or merely given lip service, are:

*"Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world.* (James 1:27).

*"So I would have younger widows marry, bear children, manage their households, and give the adversary no occasions for slander.* (1 Tim. 5:14).

How many Christians are overly concerned about their religion being pure and undefiled? Based on the amount of time given to visiting orphans and widows, most would fail. Some would counter that they do not have many widows in their congregation, and those widows in their church have family that attend to them. This reveals that the term widow in our day is often considered synonymous with an elderly woman whose husband has died.

But Paul writing to Timothy instructs younger widows to marry, continue to bear children, and manage their households.<sup>2</sup> (if the dead man had a brother, and had died childless, it was up to his brother to take the woman and raise up children to the dead brother, and look after her. The production of children was all-important!). Why? So as to not give the adversary ammunition to slander. But, exactly who would be the target of slander. Consider that much of the "negative press" that the Christian church receives in our day is its obvious failure to deal with this important matter.

## MODERN-DAY YOUNGER WIDOWS

A widow is properly defined as a woman who has lost her husband by death. Yet in a culture that has not only moved away from God's Law; but asserts that we should not use God's commandments as the means of prosecuting evil, there are many women who would be widows indeed, if the laws of capital punishment were in effect. A woman, whose husband is guilty of offenses God's Word says requires the death penalty, would be a widow if the civil government carried out the required sentence. (the problem is, the civil government today, would not use the death penalty for the offenses God proscribes). What's more, since our culture has systematically devalued the responsibility of protection and covering of the father, the sanctions against those who take sexual advantage of a woman are no longer applied. Deut. 22:28-29 reads:

*"If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days."*

Thus, there is provision for a woman, under the protection and covering of her father, who had been seduced by a man, to receive compensation. Derek Carlson expounds:

We see that when unmarried people engage in intercourse, both the man and the woman are guilty before God. According to Scripture,

fornication, on the civil level, results in shame for the girl and her family and legal/financial ramifications for the man, who is fined. The fine is a way of making restitution for dis-honoring the girl and her family and also helps to secure her future, which the seducer's actions have threatened

. The girl's father has the responsibility to decide whether to allow his daughter to marry this man or not. The seducing man has no choice about marrying the girl at this stage—his responsibility was to have said no long before this. If the father says yes to the marriage, then the seducer has to marry the girl and is not allowed to divorce her all his days (Deut. 22:28-29)

If a virgin is seduced and her father refuses to give her in marriage to the man who seduced her, the seducer still has to pay a dowry. The dowry is the "bride-price of virgins" (i.e., the price of a virgin's dowry) and is to ensure that the girl's lack of sexual purity would be outweighed by the economic gain to be had. The dowry would make the girl, who was no longer a virgin, "attractive" to some future husband who would be marrying a fairly rich wife, and these riches would benefit the whole family unit. Or, the dowry penalty would serve as security to help the girl survive should no man want to marry her due to her lack of sexual purity.<sup>3</sup>

Today there are many women, many now-single mothers, who because of their failure to submit to the protection and covering of their fathers, or who had fathers who were ignorant or disobedient to their proprietary role in their families, are left in a virtual state of widowhood. The women's rights movement pushed for equality, but what has resulted is far from equal protection. Instead, we have an entire class of women who must be mother and father, as well as caretaker and breadwinner. Their only value seems to be in the political arena where single

### *Bible Study:* **RESISTANCE TO TYRANNY** **Is Obedience to God** **pastor Bob Hallstrom**

*Most Christians claim to be obedient to God. They claim to be righteous, to follow the leading of the Holy Spirit, and to be servants of God. However, to determine who a person's God is, is rather simple; you just need to observe whom they obey. Nowhere in Scripture does God give man (governments) any authority to make law. God's Law is absolute. It is perfect, Ps. 19:7.*

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mothers can be used to support increased welfare spending.<sup>4</sup>

Paul tells the younger widows to marry. Is he instructing them to parade themselves (beauty pageant style) to catch a man? Are they instructed to seduce men in order to become wives? I submit that he is instructing the unmarried men of the congregation as much as he is the widows when he asserts that the younger widows should marry. He is telling them not to overlook these women (as well as their children) who need the protection and covering that family life provides. Paul was certainly not referring to their sexual drives when he instructs in this way. Rather, because the family is God's basic institution for dominion, he is telling all that these women and their children belong in a family setting and that they should function as wives and mothers.

### MODERN-DAY SINGLE MALES

I have heard from more than a few young unmarried Christian women that the pickings are slim in church circles (both Reformed and otherwise) when it comes to their prospects for marriage. Especially those with a fervency for their faith find that single Christian men are rarely very different from their unbelieving counterparts. They seem to be more concerned with physical attributes than godliness. What's more, many of these "correct thinking men" are heavily in debt and have little to no interest in having a family, let alone the ability to provide (dowry and regular support). In short; there is an abundance of single men in churches with little to no sense of the dominion obligation to begin families. For them, marriage is one choice among many and they like the autonomy and independence of being bachelors.<sup>5</sup>

This puts the modern widows in an even tougher position. If those women not previously married are finding a dearth of suitable candidates, what will be the widows' lot? Many of these women would love to provide their children with a Christian education by homeschooling them. However, in order to keep food on the table, they cannot afford this necessity. Yet there are many financially qualified men available to help, who are more concerned about their own comfortable lifestyle (this even applies to couples, with both working because of debt). So much for pure religion. Note that the second part of the verse says, "to keep oneself unstained from the world." Is not the "stain of the world" to be self-centered and self-absorbed, (and in "keeping up with the Joneses"), rather than concerned with the commandments of God?

A common criticism presented to those who stand outside abortion clinics pleading for the lives of the unborn is that, "You care only that the woman not abort her child. What is the mother to do afterwards?" Keep in mind that most women would not be taking the trip to abortuaries if the men who impregnated them were willing (or forced) to

take the responsibility attendant with the pleasure they received during the sexual act. Alternatively, if a society enforced the Law of God regarding the payment of the dowry and the obligation to marry without the possibility of divorce, their plight would not be as extreme. Only when the people of God are willing to repent of neglecting widows and orphans in their distress, and assume the responsibility God's Word assigns, will our witness to the culture be effective. Carlson goes on to say:

In the Bible, when the living are actually defrauded, the guilty party is forced to make restitution to them (Exod. 22:1-4). We even see that when a maiden is seduced, she has been defrauded and thus receives restitution to help her deal with the real-life ramifications of her loss. Despite the fact that a fornicating girl defiled herself, Scripture still made provision for her in her impure state—she received a dowry.<sup>6</sup>

### AN HISTORICAL PRECEDENT

The early church existed in a culture, in many ways, worse than our own. Yet there were similarities to today. The difference, though, is reflected in how they were willing to put legs to their faith. R.J. Rushdoony notes:

Two battles, which marked the early church from the beginning, we still have with us today. The first was over the question of sovereignty or lordship, and the second was over the issue of abortion. Abortion was entirely legal within the Empire, but the early church instituted very severe penalties against any of its members involved in this very common practice. But that is not

all. At the same time, the early church began to deal with the results of this world of abortion.

Not every abortionist in those days functioned with the cold and brutal efficiency common to us now. Therefore, they were not always successful in aborting babies. As a result, when the unwanted babies were born, they were promptly taken and abandoned under the bridges of the River Tiber in Rome. In other cities there were places which were routinely used for abandoning babies.

The Christians made it their habit immediately to go to the places where these babies were abandoned—to be devoured, as Tertullian said, by wild dogs—to collect these infants and parcel them out from family to family. This tells us something about the life of faith among these believers. How many members of congregations today would welcome an officer of the church coming by with an abandoned baby or two, and feel it was their duty to rear them in the faith?<sup>7</sup>

(however, a drawback to doing that today, is whether the child was Israelite or not, as there are now many mixed-breed children)

No one can assert that this would have been an easy task. I am not asserting that what I am proposing would be easy. Nevertheless, the early church was determined to do what was right. By taking the instruction to care for Israelite orphans in their distress, these believers were practicing religion pure and undefiled. We must do the same for our modern-day, younger widows.

### A TEST OF FAITH: HOW WE TREAT WIDOWS

If we truly wish to reconstruct society according to God's Law, we must start in the areas that are under our control. Rushdoony makes the point:

*Bible Study:*

### LAW OF NATURE AND LIBERTY pastor Bob Hallstrom

*"It (the state) may not require anything forbidden by Christianity, but it may forbear to enact many things which Christianity requires."*

*Blackstone's Commentaries, Book 1, p.441, n.3.*

*Our forefathers recognized that liberty was the paramount issue. Without liberty there can be allegiance to no authority other than the man-made laws of society. If government is the grantor of liberty then government can arbitrarily determine how that liberty is exercised, to include the worship of what God.*

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God's repeated test of the integrity of a people's faith is their care for widows, orphans, and proselytes, for those who are outside their normal realm of association. This is the second aspect of this commandment. To love our neighbour as ourselves is to show as great a concern for their welfare, rights, and reputation as for our own. ...

What this means is very clear. Beyond a very limited sphere, judgment is the province of God. A godless state will assume more and more the prerogatives of God and assume powers of judgment over all of life. Because we are not God, for us the decisive in society must be the regenerating power of God and the work of the Holy Spirit in and through us. Not revolution but regeneration, not coercion but conversion, is our way of changing the world and furthering the Kingdom of God. This is the heart of Christian reconstruction. The heart of Biblical Law is that it makes us the basic government of society in and through our personal and family life, through our vocations, churches, and schools. In Biblical Law, civil government is a very limited and minor sphere of rule and power.<sup>8</sup>

Families committed to pure and undefiled religion are uniquely positioned to offer help and assistance to single (Israelite) mothers in raising their children. Helping them understand the Law-Word of God and discipling them in the care of their children will make them good candidates as future wives for godly men. Married women can act as mentors, helping them see what it means to serve God as a wife. Meanwhile, the married men need to be an influence in the lives of unmarried men, helping them take responsibility for children they have fathered or possibly to take on the responsibility of a family in need of protection and covering.

### REAL LIFE EXAMPLES

C.S. Lewis fans may not know that the woman he eventually married was faced with the prospect of having to return to America when the Home Office in Britain did not renew her visa. She was a divorced woman whose husband had committed adultery and left her after repeatedly physically abusing her. Although Lewis and Joy Davidson were friends, he felt no romantic attachment, but married her to make it possible for her to stay. Their fondness grew and he developed a strong love for her, taking care of her during her ordeal with cancer that eventually took her life. Subsequently, he cared for her sons as part of his commitment to his new family.

I have witnessed this recently with a Christian family who are committed to God's Word and made a point of introducing an unmarried man to a single mother trying hard to homeschool her daughter in the face of also having to provide the family support. Despite a host of complications, with the help of the mentoring couple, the two were married. The woman's daughter now has a committed Christian father, and they have a young son. You see, they were both already committed to serving God faithfully. Romance was not their motive (although a factor); the Kingdom of God was. Thanks to a Christian family interested in seeing the Kingdom of God progress, a

new family was created. This is religion pure and undefiled.

### A CHALLENGE TO THEN PEOPLE OF GOD

Let us become known as those who look out for widows and orphans (of our race), however they come to be classified as such. Rather than serve as a match-making service, this is Kingdom service where duty and responsibility will have an impact in the social order. God's Law needs to be applied in families (daughters remaining chaste until marriage and fathers overseeing their protection and covering if they are seduced), along with society in general caring for those who have fallen through the cracks. This is a means to lessen the burden on the statist welfare and foster care system, by providing real and lasting help as we build strong families committed to serving Jesus and His Kingdom. The care of widows and orphans has never been the jurisdiction of the state.

Moreover, Christian families can make it a priority to help single-parent households and invest in the children who often are the casualties of their parents' sins. Our most fruitful work is in teaching the full counsel of God so that these forgotten widows and orphans will be numbered among those who receive God's mercy because they know and live out His commandments.

*You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the*

*children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love Me and keep My commandments.* Deut. 5:8-10.

notes:

1. The subject of the diminished status of women in India was portrayed in the film, Water (2005).
  2. The first, bearing children, would be something postmenopausal women would be unable to do.
  3. Derek Carlson, "Rape or Sexual Abuse and the Victim's Sexual Purity," *Faith for all of Life*, March 1, 2007.
  4. We might add that the sad prospects increase the appeal to seek out abortion.
  5. See blog, "Unsuitable Suitors" on <chalcedon.edu>
  6. Carlson, *ibid*.
  7. R.J. Rushdoony, *The Atheism of the Early Church*, (Vallecito, CA: Ross House Books, [1983] 2000), pp.10-11.
  8. R.J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), pp.281-282.
- Courtesy Faith for All of Life, Box 158, Vallecito CA 95251

### WORK HARD AND DILLIGENT

"Never let it be said that God's people are poor workers," (1 Tim. 6:1) "Whatever your hand finds to do, do it with your might." (Eccl. 9:10). "Work hard and cheerfully at all you do, just as though you were working for the Lord." ----- (Colossians 3:17, 23-24) -----

*Bible study:*

### THE SALUTE AND PLEDGE OF ALLEGIANCE TO THE FLAG

**pastor Bob Hallstrom**

*"Words uttered under coercion are proof of loyalty to nothing but self-interest. Love of country must spring from willing hearts and free minds, inspired by a fair administration of wise laws enacted by the people's elected representatives within the bounds of express constitutional prohibitions. These laws must, to be consistent with the First Amendment, permit the widest toleration of conflicting viewpoints consistent with a society of free men. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard."*

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# CIVILIZE YOUR CHILDREN

by Joel Hilliker

Contrary theories aside, real life shows that babies don't refine themselves. Some years ago I spent a day at my eldest daughter's elementary school, and I learned quite a bit—about human nature.

I was participating in a school program that invited students' fathers to be on campus throughout the day, serving as an extra pair of eyes policing the halls, an extra set of hands helping in classrooms.

I witnessed some impressive things in some classes. One teacher had her fourth graders breaking down sentences grammatically with jaw-dropping precision. As they recited in perfect unison rules about "semantic gradability" and "inflectional morphology," I wondered how inexpensive it would be to hire one of those 9-year-olds to tutor me in grammar.

Other classrooms were different. Teachers were still instructing, but private conversations were bubbling up continuously, and virtually any minor distraction derailed students from the task at hand. Students spoke out whenever thoughts popped into their heads—even rude ones.

I'm no expert in elementary education, but I believe I can distill the difference between the educational and the less-educational classrooms down to a single factor: *the teacher's determination to confront bad behaviour.*

Put a bunch of kids together and you are bound to see some bad behaviour. It often starts small. But if it isn't confronted, it spreads. A child talks while the teacher is instructing. If nothing happens, the next kid thinks: *Huh! I guess that's OK.* So he talks. Some other kid thinks, *Well if she can do that, I'll do THIS.* In no time, the room sounds like Grand Central Station.

Sometimes I think children are hard-wired to continue getting louder until someone tells them *enough!*

The truth is, they are getting louder specifically to test how long it takes before someone tells them *enough.*

Dr. Albert Siegel once wrote, "When it comes to rearing children, every society is only 20 years away from barbarism. Twenty years is all we have to accomplish the task of civilizing the infants who are born into our midst each year. These savages know nothing of our language, our culture, our religion, our values, our customs of interpersonal relations. ..., The barbarian must be tamed if civilization is to survive."

It's a bit dramatic, but the principle is painfully true. Calling children *savages* reflects reality far better than treating them like natural-born *saints, sages* and *savants*. The human nature in each one of us is a selfish savage that must be civilized. As children, we have it in spades—unless parents (and teachers) diligently confront it. That's why Proverbs 29:15 says, "***The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.***" (In fact - Read Proverbs to your children daily! It will teach YOU and THEM)

Where this reality truly hit me was on the playground. I spent three recesses outside with first graders, then second graders, then fifth graders. Each successive mob was worse behaved. The fifth graders, having lived more years without being properly civilized, displayed genuine savagery. Everywhere I turned, it was on parade: name-calling, accusing, cursing, screaming, boasting, pushing, sulking, cheating, bullying.

Most of these same kids had just been inside under the authority of effective, qualified teachers who had kept a lid on this ugliness. The level of viciousness displayed on this playground correlated precisely with the lack of government in their lives at that moment.

Take a good student out of the structure of a disciplined classroom and turn him loose with 60 other kids and virtually no supervision, and you have *The Lord of the Flies.*

I have noticed the same dynamic at work in my own home. Every time my family gets overly busy and I in particular begin letting events overtake us, then the savagery emerges. If **my wife and I don't pay close attention,** it gets louder and uglier until it's too obvious to ignore and we step in with a firm **enough.** (and/or threats with a wooden spoon)

That's not how God intended family to be. Yet this "ignore the barbarians until they drive you mad" form of child training is perhaps the commonest method in the Western world.

Parents, maintain a steady civilizing presence in your children's lives. Provide their minds and energies with activities, instruction, discipline, reading, games, work, chores, crafts, charts, schedules, rewards, punishments, supervision. Forget your phone and/or texting, concentrate on your children! Kids crave structure. When it isn't there, they act more and more wild until they get it. Structure helps free your child's energies from following his every whim and enables him to focus—and to achieve some amazing things. Don't get me wrong, family is not boot camp. You don't have to exert enormous effort to steer clear of pandemonium in favor of structured or even lightly supervised play. And they need room to make mistakes. Let them play. Beware of criticizing then for every word or deed that reveals what they are: little people who are not yet civilized.

Teach your children the overall principle: When they do things ***decently and in order***—as God does—life is happier, more fun, more rewarding in every way.

As our children grow, the responsibility for structuring their lives and bridling their impulses must gradually shift onto their own shoulders. They need practice at civilizing the savage within. Otherwise, the moment your child is on his own, he will reveal that he is just a bigger version of the savage fifth grader on the playground. If you want to know what that looks like, visit an American university.

The task of civilizing the precious infants God has given you is a crucial duty. Twenty years is all we have!

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## THE KINGDOM CONTRACT

One of the most powerful ideas in the modern world is the social contract doctrine. According to this theory, at one time, in the early history of mankind, society did not exist. All men lived in a state of anarchism. Every man was his own law and state, and men lived in a world without any ties between men other than of their own choosing. This state of nature proved to be limiting, inconvenient, and dangerous, and so men came together to subscribe to a social contract whereby all would be governed. Every man would surrender some freedom in return for mutual protection and a great security under coercive contract which would give civil freedom to replace anarchic freedom.<sup>1</sup>

When Rushdoony says something is “one of the most powerful ideas in the modern world,” we should make careful note of it, because it just may open our eyes to something significant. The “social contract doctrine” is so important because it is the foundation to humanistic statism. This is vital right now because that contract may be unraveling, and that could mean a great opportunity for Christian Reconstruction.

The social contract is essentially man’s covenant with other men in order to produce a stable, secure society, and if you want to find the roots of modern statism, you’ll find it in the social contract. Although it has origins going back to the Greeks, we tend to address its more refined expression in Locke and Rousseau. Their versions are important because they involve the individual giving up certain freedoms in order to protect the rights of all. Hence the expressed need of civil government to ensure and protect those rights.

### THE COLLAPSE OF THE LOCKEAN STATE

The basis for Locke’s idea of the social contract was in the protection of property rights which meant that the state’s power was limited because it could not itself violate private property. This is all an idealistic notion since the state routinely violates property rights, and those citizens too poor to own property support a more powerful state in order to enforce a greater redistribution of wealth, i.e. the property of others.

Politicians have long recognized this class warfare and much of modern politics has been about exploiting the disgruntlement of the lower classes; but this has come back to bite the state. Since the lower classes have little in terms of property, the Establishment focuses more upon “rights” in general, but this created what Rushdoony refers to as the “anarchistic and amoral citizen.” He saw this as leading to an overall breakdown:

In our time, we are seeing the growing collapse of the Lockean state. It has abandoned its property base, and its limitation on power, in favor of the individual member of the social contract and his “rights.” The result is the growing dissolution of society as the anarchistic and amoral citizen and the highly centralized and authoritarian state clash with one another. The state insists on ever increasing power to remake man and society, and anarchistic man insists that his view of human rights gives him the right to take

to the streets in civil disobedience whenever his thinking so determines and orders the rightness of things. The Lockean state now has power, but it lacks legitimacy. Whether in its Marxist or democratic forms, the Lockean state rests on sand, and its citizens are increasingly its enemies.<sup>2</sup>

This is a telling description of our times as we witness the growing divide between the authoritarian state and the anarchistic, amoral citizen. The modern citizen, who was taught to seek rights before duty is now taking “to the streets in civil disobedience whenever his thinking so determines and orders the rightness of things.” Modern man learned that there was no greater will than the will of the people:

Because the general will has replaced God’s Will, there is a shift of emphasis from man’s duty to God to man’s rights. Rights having replaced duties, the focus of society has shifted from production to consumption. Man lives as a consumer, not as a creature made in the image of God and required to serve Him with all his heart, mind, and being. It is not God who must be served but man and the state.<sup>3</sup>

### THE ERA OF DISSOLUTION

The anarchistic, amoral drive of modern man is elevated by the growing distrust of civil government, the media, and even the church. Amoral is the key word here as we witnessed the state sanction of gay marriage and now the accepted discussion regarding the obliteration of genders. This was unimaginable not too long ago. Morality is now off the rails.

All this is leading to a myriad of mini-revolutions instigated by rights-driven people who feel they must create a new social contract, and they will use whatever means to do so. They are discarding history, tradition, political parties, and faith in order to remake man in a new image:

The spirit of revolutions has been this urge to create a new contract between men.<sup>4</sup>

The modern revolutionists think too much of themselves and such a goal as a new social contract is near impossible at this point. They will not create an upheaval of the system. Their revolutions will only lead to what Rushdoony calls an “era of dissolution.”

All modern political systems are now in crisis. Humanism has triumphed the world over. In some areas, ancient forms of paganism have eroded, with resulting political instability. In the West, the age of revolution is being followed by an era of dissolution.<sup>5</sup>

### RESTORING THE KINGDOM CONTRACT

As negative as all this may sound, it does represent an opportunity for Christian Reconstruction to help fill the gap between the Christian citizen—who also is disillusioned—and the state. The Christian Conservative movement essentially lost the culture war, but the end result has been the overall weakening of the Lockean state. As Rushdoony noted, it still desires power, but it has lost legitimacy.

This is why we must work to turn the attention of Christians away from exclusively political solutions—rejecting the social contract doctrine—and towards the Kingdom Contract. What is the Kingdom Contract?

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It's the covenant of God who owns all things:

According to Scripture, God entered into covenant with man and gave man from the beginning the law of the covenant, so that the covenant is an act of both grace and law. Man's life is covenantal, i.e. bound to a law treaty with God; man is bound, in a sense, to a contract that is given him by God and which man has no choice but to obey or to be judged a rebel.<sup>6</sup>

The goal of the covenant and law is the advancing of God's Kingdom, and the contract is laid out for us in our Lord's Sermon on the Mount where we are told to produce the good works that would glorify God (Matt. 5:16); seek first His Kingdom and righteousness (Matt. 6:33), and we are provided a simple, oral outline of what this contract spells out—one that we can recite and pray daily:

*Our Father which art in heaven, hallowed by thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen* ~ Matt. 6:9-13.

### THE LORD'S PRAYER: MARCHING ORDERS FOR GODLY DOMINION

We hallow the name of God by the light of our good works—since it causes men to glorify God—and we manifest His Kingdom by doing His will on earth as it is in heaven. We do more than simply pray for daily bread; we also work to become the answer to that prayer by utilizing the Lord's tithe to create alternative charitable work to that of the state. We walk in forgiveness with one another knowing that our power is found in our love for another, and we work to restore the doctrine of Biblical restitution.

With evil, we go beyond petitioning God for deliverance from evil by becoming an answer to that prayer ourselves in driving out evil by our good works according to God's Law.

Lastly, we recognize that in all this we are merely stewards and trustees. It is His Kingdom that we extend; it is His power that enables us, and it is for His glory that it is done. The Lord's Prayer is so much more than a confession. It's our contract with God and the very fact that it's delivered via a prayer demonstrates how holy and personal it is:

The Lord's Prayer gives us marching orders for dominion. As such, the early church took it seriously enough to use it daily lest any forget their priorities as Christians. Indeed, The Didache required the "thrice daily" use of the Lord's Prayer.<sup>7</sup>

The rift between state and citizen must be filled with God's Kingdom, and although the world wants nothing to do with God and His rule, there is a great host of disillusioned Christians looking for a way forward during these dark times. Do what you can to help.

notes:

1. R.J. Rushdoony, *Systematic Theology in Two Volumes* (Vallecito, CA: Ross House Books, 1994), p.403.

2. R.J. Ruishdoony, *Sovereignty* (Vallecito, CA: Ross House Books, 2007), p.445.

3. *Sovereignty*, p.267.

4. *Systematic Theology*, p.403.

5. *ibid.*, p.404.

6. *ibid.*, p. 403

7. R.J. Rushdoony, *Sermon on the Mount* (Vallecito, CA: Ross House Books, 2009), p.83.

Courtesy Faith for All of Lfe, Box 158, Vallecito CA 95251

## ETIQUETTE

### Daily Life Etiquette

Keep the Golden Rule: "*Do unto others as you would have them do unto you.*"

Walk through life blessing and encouraging everyone rather than criticizing and complaining.

Start the day with a prayer and a smile - keep the smile all day long.

Always go the second mile (or kilometer). Be open to put yourself out to help someone in need.

If you break something that belongs to someone else, don't just say 'sorry,' but buy them a replacement or reimburse them financially.

If you borrow something, **TAKE IT BACK!** Do not forget to return books! (It's easily forgotten)

When you have borrowed something of considerable worth from someone, write them a "Thank You" card or give them a little gift of appreciation when you return it.

If you have told someone you will do something, **DO IT!** Always keep you word (very hard for some).

Do not commit yourself to things that you cannot accomplish.

If you are unable to keep an appointment, let the person know. To make an appointment and not keep it, is stealing someone's time.

Do not let people down. Your word is your good name. Show deference to older people.

Call older people "Mr" and "Mrs" rather than using their first name, until or unless they specify otherwise.

When someone gives you a gift, show gratitude.

If it is sent by mail, immediately write a letter of thanks.

When you meet someone, shake hands with a firm handshake (not weak or insipid, but not one that will break their hand either).

Always knock and wait to be invited before entering someone's home (they should post that one in Police Academies).

Drive courteously, do not embarrass the other driver.

A man or boy should rise when a female enters the room and remain standing until she is seated or leaves his space.

All should stand when an older visitor enters the room.

A man or boy should give up his chair to a woman or older person.

A man should open the car door for a woman.

A man should offer his seat to a lady if there is no other (e.g. on public transport, buses and trains).

If grandparents live in a different town, call them or write frequently.

If you live away from home, call regularly and keep in contact by email or mail.

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Greetings again in Jesus name. Thanks to those who submitted names to increase our mailing list. Names in Australia are preferred, as it now costs \$9 for every newsletter going to America. As to my health, I am still having good days and bad days, and sometimes I feel I am hanging by a thread. I continue with all those things that have been recommended. We appreciate your mail and orders, although it seems not many are reading anymore. Get your children to read spiritual/biblical material to improve their minds. Thank you for your support, and may our God bless you and give you peace and protection,

